



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

circulation of these books on any other theory. The posthumous volume first named at the head of this notice was designed to complete the demonstration by the internal marks of genuineness presented in the characteristics and contents of the Gospels. The First Part of the volume is occupied, not in a direct answer to Strauss, but in the development of precisely those points of evidence which have a direct bearing upon the Straussian theory. The Second Part illustrates the arguments derived from "the consistency of the narrative in the Gospels with itself, and with all our knowledge bearing on the subject," and from "the character of Christ as it appears in the Gospels."

The two remaining volumes — the Translation and Notes — are the complement of Mr. Norton's original plan, and embody the results of his lifelong study of the Gospels. They indeed contain many renderings and glosses which we are not prepared to accept; but if the translation has any fault, it is an over-close literalness, which led him often to represent single Greek words by the corresponding English words, instead of transforming Greek idioms into corresponding English idioms. The Notes are not mere transcripts and modifications of preceding criticisms, but display throughout first-hand dealing with the sacred text; and, if they do not always command assent, they are always of value as conveying the matured opinions (and the reasons for them) of one whose adaptation and culture for the work of an interpreter have been equalled by few in any age, and surpassed certainly by none of our own fellow-countrymen.

15.— *Memories of Youth and Manhood.* By SIDNEY WILLARD.
Cambridge: John Bartlett. 1855. 2 vols. 16mo. pp. 351, 334.

FEW men have been more beloved, none more worthily, than Professor Willard, by the numerous ranks of his pupils, fellow-laborers, and friends. It was the misfortune of his life to have been intrusted with the forlorn hope of Hebrew literature. If any man could have rescued the office of Professor of Hebrew from decadence, he would have done so by his patience, thoroughness, and amenity as a teacher, and by the profound respect and affection with which he inspired all who came under his tuition. In the work before us he has compiled valuable memoranda of men and things from the papers of his father, the late President Willard, autobiographical sketches of the most interesting character, reminiscences of College history, and notices of the many

persons of greater or less distinction with whom in the course of his long life he has been more or less intimately associated. These volumes contain much which else would not have seen the light, yet for lack of which we should have been the losers. They are marked equally by keen discernment and uniform kindness of spirit. They are at the same time worthy of the author's literary reputation, and make us regret that what he had previously written should have been for the most part buried in periodical literature, which, however full of life when new, it is proverbially hard to resuscitate. They cannot fail of a welcome from the graduates of Harvard generally, and from all who love to trace the fountains of history in personal biography and anecdote.

16. — *Christianity, its Essence and Evidence: or, An Analysis of the New Testament into Historical Facts, Doctrines, Opinions, and Phraseology.* By GEORGE W. BURNAP, D. D. Boston: Crosby, Nichols, & Co. 1855. 12mo. pp. 410.

THE promulgation of the doctrines of Christianity was accompanied by an array of historical facts, natural and miraculous. In recording these facts, and in communicating the contents of the divine revelations which they attested, the sacred writers employed of course the style of their country and age, and could not have avoided the use of phraseology conformed to the then current opinions in philosophy and on general subjects. Had they taken a different course, they might have written for remote posterity, but would have been unintelligible to the people of their own times. But it is from the phraseology thus used, and the opinions thus referred to, that recent infidelity and naturalism have derived a very large proportion of their most specious cavils and objections. On this ground they have been successfully met by Christian scholars on both sides of the Atlantic, among whom we might name as foremost Neander and Stuart. Dr. Burnap's work has this same purpose. He attempts, by a logical analysis of the component elements of the New Testament, to discriminate between the revelation and its media on the one hand, and the necessary conditions of its being put on record on the other; and to ward off from the former objections which cease to be objections when it is understood that they have sole reference to the latter. The work manifests equal ability and learning. In great part its conclusions cannot fail to win the suffrages of every reasonable believer in Christianity; though on some points those who admit the author's general principles might differ from him as to their application.